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never be found as an existent institution. Historical Christianity, for Royce, is the bearer of a true doctrine; it is not the continuator of any final historic deed. The memories of the Church, as an actual human community, go back to definite points of time, and constitute the Church what Royce calls a "community of memory"; these memories animate the particular historic statements of the creed as well as the commemorative acts of the Lord's Supper. But these particular elements disappear from the creed of the modern man who accepts our author's view; nor would he find in that creed a reason for identifying himself with the hopes and labors of any visible Church.

Neither the atoning deed nor the divine community is brought to earth by this doctrine in historically identifiable form, valid for all men as a common object. Christianity is left in the region of the universal; and thereby the foundation for a truly universal community, an historic unity of all particular spirits and their loyal endeavors, is not laid. If this is true, it may be because that one of all the characteristic ideas of Christianity which to many thinkers is most central has retreated into the background and at last eluded our author's grasp—the doctrine of the Incarnation.

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FOUNDATIONS: A STATEMENT OF CHRISTIAN BELIEF IN TERMS OF MODERN THOUGHT. By SEVEN OXFORD MEN. The Macmillan Co. 1913. Pp. xi, 538. \$3.50.

It is sometimes supposed that the attempt to interpret the religion of a former day in terms of current thought is a modern endeavor. Yet this supposedly Broad Church aim produced one of the earliest documents of Christianity—the Epistle to the Hebrews. For that Epistle takes the doctrines and ritual of Judaism, and aims to show in them a deeper meaning than had been perceived. It declares they were originally figures for the time then present, and points out their "fulfilment" in Christ. In every age indeed, standing a step above the prosaic souls who make no distinction between the form of their belief and its spirit, are those who insist that faith must continually dress itself anew in order to be recognizable.

The last half-century has witnessed three such notable attempts. In 1860 *Essays and Reviews* created a storm of opposition through its affirmation that religious truth needed restatement. To many this seemed equivalent to the overthrow of Christianity. But

when after a quarter of a century the necessity of restatement had been grudgingly acknowledged, the attempt was made to recast its results more fully in their old unreformed form. To produce for the old a dress just new enough to be in fashion, was the aim in 1889 of *Lux Mundi*. And now again the same endeavor, though in a different spirit, to combine continuity and progress, to show a living and permanent meaning in doctrines which the present day is inclined to regard as outworn, has given rise to *Foundations*.

Seven Oxford men, clergymen of the Church of England, convinced that "Christianity is no mere survival of a romantic past but a real religion with a real message for the present and future," have set themselves "to a careful re-examination and re-statement of the foundations of their belief in the light of the knowledge and thought of the day." In theology, they say, the task of making experiments "must always be the special duty of the younger generation. The men whose position in the Church is such that they cannot speak at all except with authority can rarely venture on experiments outside the sphere of practice. It is otherwise with us. We fully recognize the obligations of loyalty to the traditions of the Church to which we belong; we make no claim to irresponsibility. But we are young men, and our responsibility is of a different kind. It is the responsibility of making experiments."<sup>1</sup>

The authors and their subjects are as follows: the Modern Situation, by Rev. N. S. Talbot, Chaplain of Balliol College; the Bible, by Rev. R. Brook, Lecturer in theology at Merton and Oriel Colleges and Chaplain to the Bishop of Wakefield; the Historic Christ, by Rev. B. H. Streeter, Dean of Queen's College and Chaplain to the Bishop of St. Alban's; the Interpretation of the Christ in the New Testament, by Rev. A. E. J. Rawlinson, Tutor of Keble College, and Rev. R. G. Parsons, Principal of Wells Theological College and Chaplain to the Bishop of Winchester; (1) the Divinity of Christ, and (2) the Church, by Rev. W. Temple, Headmaster of Repton and Chaplain to the Archbishop of Canterbury; (1) the Atonement, and (2) God and the Absolute, by Rev. W. H. Moberly, Lecturer in philosophy at Lincoln College; and the Principle of Authority, by Rev. A. E. J. Rawlinson.

Together with the differences of view and style which are inevitable, the authors have an attitude of mind in common. They all preserve a dispassionate calmness of tone, and their appeal is to intelligence and reasonableness. While holding to dogma they are not dogmatic. This is especially the case with the Essay on the Divinity of Christ, which is perhaps the ablest in the book. Here

the author, after exhibiting the progress made in the classical attempts to solve the problem of who and what is Jesus Christ, wisely starts from a different side. "If we are to form a right conception of God, we must look at Christ. The wise question is not 'Is Christ Divine?' but 'What is God like?' And the answer to that is 'Christ.'"<sup>2</sup> "Jesus of Nazareth was born at a certain time and place; but in him there was active in the world the Eternal Spirit of God, and in him we touch the divine humanity which was always in the Godhead but only then was made fully manifest."<sup>3</sup> The author traces Jesus' unity with God to that centre of personality, the will. "Christ's will, as a subjective function, is of course not the Father's will; but the content of the wills—the purpose—is the same. Christ is not the Father; but Christ and the Father are one. What we see Christ doing and desiring, that we thereby know the Father does and desires. . . . He is the perfect expression of the Divine in terms of human life. There are not two Gods, but in Christ we see God. Christ is identically God; the whole content of his being—his thought, feeling, and purpose—is also that of God. This is the only 'substance' of a spiritual being, for it is all there is of him at all."<sup>4</sup> The author's whole position is an exposition of Christ's own words, "He that hath seen me hath seen the Father."

Mr. Rawlinson, in discussing the Principle of Authority, has had a less profound insight into the necessities of thought. He is still hampered by the obligation which he feels to provide an external embodiment for authority; though he recognizes that its function in religion is "neither to compel assent nor to override reason, but to testify to spiritual experience." He is perhaps compelled to this obligation because his chief aim is to justify to opposing Protestants the "catholic" position. He shows an appreciation of what Protestantism has stood for; but what is really dear to him is that institutionalism which needs for its adequate expression the "catholic"—not necessarily the Roman Catholic—system. He sums up with much candor the contributions of each: "Catholicism stands in an especial sense for institutional religion; for the use and value, that is to say, of rites and sacraments as being neither dead forms nor illogical excrescences upon a religion otherwise wholly spiritual, but as being themselves spirit and life. . . . [It] witnesses to the glory of Churchmanship, the sense of spiritual kinship and unity, not with a section of Christendom but with the whole; to the idea of worship, as prior in religion to that of edification; . . . to the possibility of a

<sup>2</sup> P. 259.<sup>3</sup> P. 251.<sup>4</sup> P. 248.

science of the soul and a specific type of Christian sanctity, most characteristically mediated by the confessional and the Mass. . . . Protestantism at its best stands for the power of personal religion; for the spiritual freedom of the individual answerable in the last resort to his Maker alone; for the prophetic word as the dynamic which alone can vitalize the ritual of the priest. . . . It has warned us impressively, and not always unnecessarily, of the deadness of the letter except as expressing and mediating the spirit. The Catholicism of the future certainly cannot afford to disregard the truths of the Protestant witness, and must to a certain extent re-interpret and revalue (without abandoning) its institutionalism in the light of them."

The other seven Essays vary of course in the ability with which they accomplish their excellent endeavor. But one rises from the volume with the sense of standing before men of reality, most of whom have seen deep and found living truth where others have noticed only dead formulae or deadening ritual. The reading of *Foundations* tends to make the Bible a more living book than before, Christ more intelligible and precious, personality more mysterious and comprehensible, sin deeper yet more eradicable, the church more necessary, and God more wonderful and approachable.

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REVELATION AND THE IDEAL. GEORGE A. GORDON. Houghton Mifflin Co.  
1913. Pp. x, 427. \$1.50.

When Dr. Gordon's book was announced, one looked for a reasoned exposition similar to his *Religion and Miracle*. This anticipation was strengthened by the dedication, "To those who believe that the ideal is the shadow of God in the mind of man." In the preface one reads that for many years he "cherished the audacious dream of writing a book on the philosophy of revelation," but was reluctantly compelled to surrender it. Regret at this necessity becomes more poignant when he adds, "I have long felt that the secret of Revelation is in the keeping of the Ideal. . . . The greater introductions of God to the mind of man are through man's greater ideals. Moral idealism and revelation are but the concave and the convex of the same figure." Our regret is however qualified by his saying that "what could not be discussed in the form of a treatise might be presented in a series of visions close to life and warm with serious concern for the high possibilities of man." Accordingly,